

Zion's Advocate

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost;" I Nephi 3:187

Volume 66

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Number 8

The proverbs of Solomon the son of David, king of Israel; To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgement, and equity; To give subtlety to the simple, to the young man knowledge and discretion.

A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels:

**Better it is to be of a humble spirit
with the lowly, than to divide the
spoil with the proud.**

Proverbs 1:1-5; 16:19

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The Zion's Advocate is . . .
To promote Jesus Christ as Saviour, and His teachings;
To promote His Church, the Church of Christ;
To be a voice of warning to His people;
To be Zion's advocate.

This, we believe, is an important work — please remember the editorial staff in your prayers.

WRITTEN MATERIAL REQUESTED

Priesthood articles and sermons, testimonies for "Path Lights," and news items are requested, and should be sent to the Editor as listed above. Deadline for material requiring publication in any certain month is the 10th of the previous month.

Format of Submitted Material

Please type all submissions, on one side of the paper only. Do not use "eraseable" or any fancy textured paper. Do not make any handwritten marks (including corrections) anywhere on the paper — if necessary, make supplementary notes on a separate piece of paper. Do not use underlining, italics, all-caps, or any fancy typefaces; specify any text emphasis you desire on a separate note. Finally, it would be VERY helpful if you would be certain you are using a typewriter ribbon that gives a good, distinct image (not smudgy or too light).

Word Processors/Computers

When using a word processor, use only "letter quality" or "near-letter quality" print with a fresh ribbon or cartridge. I can utilize text files on computer floppy disks (5 1/4" only) if IBM compatible. I can translate from most word processing software, but simple ASCII is best. I can also receive any text files over a phone modem.

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All individual articles published in this paper are opinions of the author and do not necessarily reflect the teachings of the Church or the opinions of the Editorial staff. All authorized declarations and notices coming from the General Conference, the Council of Apostles or the General Bishopric reflect the practices and beliefs of the General Church.

WHO IS ISRAEL?

by Teacher Ronald W. Temple

In this article we will start by looking at who Israel was and the importance of that name to us. In Genesis 17:1-7 we read:

And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come of thee. And I will establish my covenant between me and thee and thy seed after thee in their generation for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Later on (Genesis 26:5) it tells us why Abraham received the blessing: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Now the tradition of that day was that any inheritance should be passed down to the oldest son, but Abraham's oldest son, Ishmael, did not receive the inheritance. It was passed down to Isaac. (See Gen 26:1-5)

Isaac had two sons. Esau, the eldest, sold his birthright for some pottage to Jacob, his younger brother, and lost the blessing of his father by deception. (See Genesis 27:1-36). Jacob then received a blessing from the Lord in a dream. (See Gen 28:10-15). But these blessings given to Abraham, Isaac, and Jacob, were essentially physical blessings. Going on, we read that a spiritual blessing was obtained. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, what is thy name? And he said Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said,

Wherefore is it that thou dost ask after my name? And he blessed him there." Gen 32:24-29. The name Israel was given to him because he had "power with God." It is this spiritual blessing that is important to us today. Where did it go from Jacob? It did NOT go to that people who live in the nation called Israel today.

Jacob had twelve sons. Son number ten, Joseph, had two sons, and the name of Israel went to these two sons. "Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and out of him came the chief ruler; but the birthright was Joseph's)" I Chron 5:1-2. Also read Genesis 49:22-26 and Deuteronomy 33:13-17 to prove that the real blessing went through Joseph. Gen 49:26 tells us, "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Joseph was separate from his brethren because he received his inheritance in this land.

We find the blessing given to Joseph's sons in Genesis 46:19-20. "... he (Manasseh) also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." Manasseh, we know, did become a great people — the ancestors of the American Indian were a great people as attested to by the archaeological finds especially in Central America. And Ephraim, who was the younger, had the greater blessing. He is the father of the English speaking people. The portion given to Joseph above his brethren (See Gen 48:21-22) is **this** land, where Ephraim and Manasseh came together. This land is where the name of Israel came to. The land of the Jews should be called Judah, not Israel.

When Christ was on the earth, he set up his Church the way he wanted it to be. But it soon went into a condition of apostasy. The Apostle Paul saw this coming when he wrote, "For the time will come that they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn their ears away from the truth, and shall be turned unto fables." II Tim 4:3-4 (Also see II Thessalonians 2:1-12). In a vision given in Daniel (7:21-25) we read this:

I beheld, and the same horn made war with the saints, and prevailed against them: Until the Ancient of days came, and judg-

ment was given to the saints of the most high; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of the kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

This war that prevailed against the saints was the apostasy and it was to last until a time, and times and the dividing of time. How long was this? A "time" is a year (360 days), "times" is two years (720 days), and the "dividing of time" is half a year (180 days). This adds up to 1260 days. This same period of time is found in several other places. Revelation 12:14 gives it the same as Daniel 7:25. Rev 12:6 gives it as a thousand, two hundred and three score days. Rev 13:5 gives it as forty-two months ($42 \times 30 = 1260$ days). But in prophecy, a day is a year (see Ezekiel 4:6), so this stands for 1260 years. The apostasy began in 570 AD with the overthrow of the Roman Empire (see *A Marvelous Work and a Wonder* by Daniel McGregor). The apostate church is known.

In the sixteenth century there was a reformation. Groups headed by men like Wesley, Luther, Knox, and others could see that the Catholic Church was not teaching the truth, so they protested against the Church. This was the start of the "Protestant" churches of today. We can read in Second-Nephi (12:3-6, 12-15, 39) about those churches:

For it shall come to pass in that day, that the churches which are built up, and not unto the Lord, when one shall say unto the other, Behold, I, I am the Lord's; and the other shall say, I am the Lord's. And thus shall every one say, that hath built up churches, and not unto the Lord; And they shall contend one with another; and their priests shall contend one with another; and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance. And they deny the power of God, the Holy One of Israel; and they say unto the people, Hearken unto us, and hear ye our precept; ... Yea, and there shall be many which shall teach after this manner, false, and vain, and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their councils from the Lord; and their

works shall be in the dark; and the blood of the saints shall cry from the ground against them. Yea, they have gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted; and their churches are lifted up; because of pride, they are puffed up. They rob the poor, because of their fine sanctuaries; they rob the poor, because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride, they are puffed up. ... Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precept shall be given by the power of the Holy Ghost.

This reformation was not at the end of that time given in Daniel. It did not restore the church to that which Christ set up. That was to be accomplished at the end of 1260 years. When would that be? $1260 + 570 = 1830$ A.D. What happened then? And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Rev 14:6-7) That is, the gospel was restored by miraculous means.

The Church of Christ was restored by the hand of an angel on Joseph Smith. It was the Kingdom that God set up as prophesied in Dan 2:44. There it says that the kingdom would never be destroyed. In verse 45 it tells of a stone cut out of the mountain without hands (this gospel) and that it would break in pieces the great image seen by Nebuchadnezzar in a dream, which represents the influences of Babylon upon all the nations of the world today. It will be broken up and the kingdom of God will prevail.

But the devil continues to work. Upon the death of Joseph Smith in 1844 the church split into several groups. The "Mormon" Church, the RLDS, and many smaller groups resulted from this split and each moved away from the truths that had been set up, and thus they became apostate themselves. The core of that original restored church remains. It has the same name under which it was established, and it has the same doctrine. Also, the authority given to the ministry by Christ resides there. The apostate groups do not have that authority. Only the Church of Christ, with headquarters on the Temple Lot, has that authority and it is the Church that will build the temple to which Christ will return. All true followers of Christ will, at that time, belong to the Church of Christ. Very soon, the truth that the Church of Christ has will be declared to all with great power, thereby converting many to Christ.

This nation is a Gentile nation, but the bloodline of Israel is here. This is Joseph's land, because the name of Israel came through Ephraim (the English), and Manasseh (the-American Indian). Ephraim lost his birthright when he no longer followed the teachings of his fathers, and was scattered among the Gentiles. Therefore, he became Gentile. Manasseh also lost his birthright when he (as the Nephites and Lamamites) fell into wickedness. The American Indians are the descendants of the Lamanites and thus are of the bloodline of Israel. Today, the American Indians are trying to get back to their traditions, but they are not going back far enough to when they had the truths of the gospel. Soon they will understand and accept the truths they once had.

An adoption is necessary to bring Ephraim and Manasseh back to their inheritance.

Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are of the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of promise are counted for seed.
Romans 9:4-8

So not everyone who is of the bloodline of Israel is Israel, but only those who have been adopted back into the spiritual line.

Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou art no more a servant, but a son; and if a son then an heir of God through Christ.
Gal 4:1-7

We are no longer Gentiles — we are Israel. Not only because we are of the bloodline of Ephraim, but we (those of us who have been baptized by authority) have been adopted back into Israel. And since we are Israel, we, too (like Abraham), have kept and need to continue to keep the commandments of God.

We need to understand the apostasies that have taken place, we need to understand the restoring of the Church, and we need to understand our adoption back into the spiritual line of Israel so we can help others become Israel. The story of the Church of Christ is unique. It is the only church that fits all the facts in the scriptures and all the facts of history.

* *make a note of this . . .*

1989 FALL CAMP FOR ALL AGES

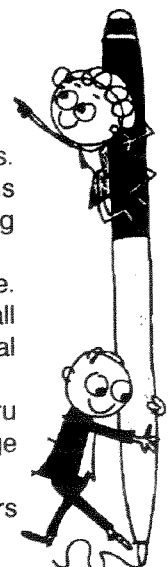
Please set aside Labor Day Weekend, September 2, 3 and 4, for this year's Missouri Camp for All Ages. We have reserved the Boy Scout Area at Johnson's Shut-Ins State Park in Middlebrook, Missouri. This area will give us privacy away from other campers. Restrooms, and showers are close, within walking distance.

Once again we will be planning to canoe. This year it will be on the beautiful Black River out of Lesterville. We plan to be on the river by 9:30 Saturday morning for a fun filled 6 hour float. This river is great for all ages. The cost of the canoe rental is \$16.00. I have made reservations and need to collect for the rental fee in ADVANCE. Please bring a sack lunch for the Saturday noon meal.

The cost will be \$15.00 per family (plus canoe rental). This will include your camping fee plus meals thru Sunday evening (no breakfast will be served Monday morning). Please bring canned or fresh fruit, package of chips and also cookies to add to our meals.

This time together will be a great up-lifting to us all. We will enjoy fellowship with our brothers and sisters in Christ. PLEASE PLAN TO ATTEND. A contribution of songs, poems, skits, etc., will be appreciated.

If you have any questions please call: Mike Smith, 816-737-0846 or Pat Fisher, 816-373-3381.



SEE MAPS ON THE NEXT PAGE >>>

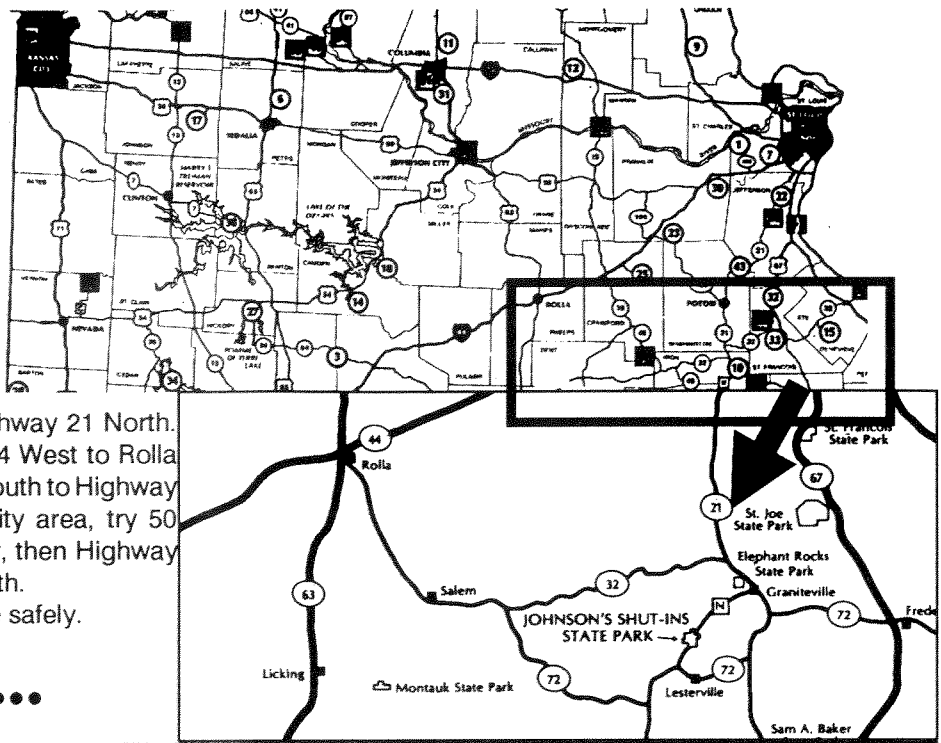
MAP TO THE MISSOURI CAMP FOR ALL AGES

It is a scenic drive from any direction, and the Park itself is well worth the drive. Figure five hours from the Kansas City area - to be safe.

From the Springfield or Houston, Missouri areas, try Highway 60 East to Highway 21 North. From the St. Louis area, try Interstate 44 West to Rolla and Highway 72 South, or Highway 67 South to Highway 72 West (North?). From the Kansas City area, try 50 Highway East to just past Jefferson City, then Highway 63 South to Rolla, then Highway 72 South.

Good luck! Better leave early and drive safely.

See you there...



Collins Local News

Greetings from Collins to all of you. It's mid-summer here and for those of us with gardens it's a very busy time of year. Allen and I got to go to the Colorado Reunion. However, that left our garden to take care of itself for a few days. It's amazing how quick weeds and grass can move in! None the less, our visit to Colorado was worth it all. The reunion was a time well spent and along with all the good we received there, Allen and I got to visit his two daughters, Terri and Tonni, who live out in that area. We hadn't seen them for over a year.

We have a study class on Friday nights over in the Preston area. Randy and Renee' Livingston have opened their home to us and all the folks in their area to gather in to read and discuss the scriptures with one another. We have some good discussions and are learning what the scriptures teach and our own responsibility to these teachings.

After church one Sunday all the folks gathered together and came to our place for a picnic. We set tables and chairs out under our big walnut tree and passed out fly swatters for protection from some small, uninvited guests. After lunch there were some rousing games of horse shoes and volley ball. Also a lot of relaxed visiting and some beautiful music shared with us by Brother Bob McCubbins. The day would have been perfect except for one casualty and that was during a volleyball game when Brian Coberly, home on leave from the Navy, ran into an occupied hammock stretched between two trees. It broke his sun glasses, cutting the bridge of his nose and puffed his lip up pretty bad. No stitches. Later, when asked by some of his friends what had happened, he tried to explain that "some of the

church people had come over for lunch...!" I don't know if he ever got to finish explaining or not. In either case, I doubt that any explanation he gives to the guys on ship will be believed. Brian reported to his new home, The U.S.S. Henry B. Wilson (DDG) June 27th and is to pull out July 6th for a short cruise up the coast of California, Washington, and Canada then back to his home port of San Diego where this ship will be dry docked and he'll be transferred to another ship. All prayers on his behalf will be much appreciated.

Young Tommy Wiley, oldest son of Clete and Nancy Wiley, took his first plane (jet) ride to Phoenix for their Bible School classes and also the Camp For All Ages activities and services. He has been gone for about two weeks and will be home tonight. I finally got Tommy's younger brother, Luke, to admit that he missed him. I know I did.

In closing, here are some thoughts taken from a couple of recent sermons:

- "Praise the Lord" is not supposed to be a rote phrase, it's supposed to be a way of life.
 - What is the difference between being a good person and a servant of God?
 - We want god to hear us in our time of need, but do we want God to "hear" us? Think about it!
- God bless you each one.

Your reporter,
Czerna Kauffman

REFORM VERSUS TRADITION

By Apostle Roland L. Sarratt

Part Two (Conclusion)

As might be expected, the recent reformation period brought a "witch hunt" for faultiness among dignitaries and prominent persons of the past and the present. Any wrong-doing hidden from the public eye was dragged out of the closet as an important item of news. As a nation we are still in the stage of "airing our dirty linen." All prominent persons, especially government and religious leaders, are subject to have their reputations questioned by harsh and politically motivated critics.

Yes, we can find some merit in such reform. Exposure of wrong must be made before correction can be imposed. But here is the problem: Are the follow-up actions actually corrections? Are the exposers worthy to expose, or are they guilty of the same or even worse wrongs? Who is the authority on what is correct? Have we followed a quest of unearthing the ugly just for the satisfaction of proving the faults of others in the vain hope that our own natural selves might seem less offensive socially?

Pulling the standard bearer down to the level of the casual and undisciplined sinner is, in the minds of some, a reasonable cause. However, most of us know that following such a cause full circuit leads to dead-end despair without any hope for an affirmative conclusion.

We, of the Church of Christ, can see these things and judge them to be the consequences of a people who have, for the most part, rejected the fullness of the gospel of Christ which is contained in the Book of Mormon in conjunction with the Bible. The infallible truths and the pertinent prophecies contained in the scriptures, which point to this people and this land, could save the Gentiles from the devil's snares if they would accept the words of those who whisper from the dust. As we are told, "...they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men." (2 Nephi 12:16,17)

If we who have embraced this precious gospel of Christ could say that we have not been influenced or in any way effected by the attitudes and expressions of this modern society, we might be able to say, "All is well in Zion!" We all know that this is not the case; the mark of human reform is trace-able, to some extent, to the present lifestyles of this people. Even the attitude of rejection and the will to expose has had an effect upon our spiritual condition which has

also threatened the traditionally established teachings and practices of the church.

Yes, we are all well aware that certain corrections had to be made in the Church in regard to the errors of man as they became evident through prayer and research over the years. Certain practices and teachings in the early church, when compared to the scriptures, appeared to be faulty. Like the popular reformists, however, our continued efforts to correct and reform the Church can turn into an over-zealous and even radical pursuit to fulfill a personally motivated cause.

Uncontrolled criticism is usually followed by rejection. Very few can be exposed to the weaknesses and faults of a proclaimed prophet of God and still believe that he was a true prophet. But this is the real test that the so-called latter day saints must face. They must be able to discern the errors of others, as God might reveal them, without allowing undo criticism to get control of their feelings. At the same time they cannot let themselves resort to unwarranted sympathy and justification toward those who have erred.

I have been a witness to two extremes: The will to blind one's eyes to the errors of the "prophet," accepting his teachings without

question, and the will to reject all or most all of his work and teachings according to personal preferences. As we look at the restoration churches today we can see the influences of the modern reformation uprooting traditional practices and teachings. On the other side we can see their former established tenets being valiantly defended in desperate counteractions.

If we follow the trend and attitude of the reformists, we will invariably be led with them to the same destination, the jumping off place. But blind acceptance of our traditional beliefs without spiritual and scriptural confirmations can leave us in a dormant state of deception.

We do have a place where we can confidently go which will guide us in a more full knowledge of the truth. It is the same place where Joseph Smith, Jr., went when he was but a lad. He went alone into the woods taking the counsel of James to heart: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5)

In light of the truths that we have before us, we should be confident that the Lord is aware of what we are experiencing and that He has all the answers. We should also be reassured that the Lord enlightened the minds of the prophets of old such that they might see our day and in turn forewarn us that these conditions exist - only that we might have our faith tested. Let us be encouraged and strengthened in the Lord that we do not fail this important test of our faith.

□ *"If we who have embraced this precious gospel of Christ could say that we have not been influenced ... by the attitudes and expressions of this modern society, we might be able to say, 'all is well in Zion!'"*

Testify to the Truth of the Book

by Apostle Donald McIndoo
Part Seven

"Just as our era began with Christ, so that of the Aztecs and their predecessors began approximately at the same time with Quetzalcoatl... . No other name, even the most powerful emperors is even distantly comparable to his... Quetzalcoatl is ...in fact ...the greatest figure in the history of the New World..."Who is this most important figure in American antiquity of who Sejourne¹ wrote?

He was known and worshiped by all the great tribes of Nesoamerica. Honore² explains:"The legend of a particular White God has survived to our present day from all the ancient civilizations of Central and South America. The Toltecs and Aztecs of Mexico called him Quetzalcoatl, the Incas called him Viracocha. To the Maya he was Kukulcan who brought them all their laws, also their script and was worshiped like a god by the entire people."

The noted Americanist, A.H. Verrill³ notes that "...Quetzalcoatl is always represented as a white man with a full beard and attired in a black robe bordered with white crosses..." Constance Irwin⁴ tells us that the cross"...is the symbol of Quetzalcoatl..." Of course, the passage of time and the great distance between the tribes bring varied versions about his arrival and departure, and yet all legends pertaining to his departure have one common thread - the White God always left with his followers the solemn promise that one day he would return to them. The similarity in all the accounts of this White God who visited the Americas caused Irwin⁵ to write "...somewhere in Mexico, central, or South America countless centuries before Columbus a bearded white man did indeed walk among the natives as teacher and leader."

When astonished Spanish priests of the Conquest first heard these stories of a bearded white teacher who arrived in America from a distant land they naturally assumed that one of the early apostles or saints had found his way to the New World. But to those familiar with the *Book of Mormon* there is no mystery about the identity of the White God who long ago visited the Americas-he was none other than Jesus Christ who told His followers in Jerusalem"...other sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice...(John 10:16)".

If one more clue to the identity of this Quetzalcoatl of the Americas is needed, heed the words of Indian as Honore⁶ writes"...the White God of the Indians (was) said to be born of a virgin by immaculate conception."

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2. Honore, Pierre, *In Quest of the White God*, G.P. Putnam's Sons, N.Y. 1964, pp. 15 & 16.
3. Verrill, A. Hyatt, *Old Civilizations of the New World*, Tudor Publishing Co., New York, 1938, p. 180.
4. Irwin, Constance, *Fair Gods and Stone Faces*, St. Martin's Press, New York, 1963, p. 166.
5. *Ibid.*, p. 262.
6. Honore, *op. cit.*, p. 34.

Two Days In Yucatan

by Elder Jay Moser
February 8, 1989

We (Apostle Don McIndoo and myself) got up at 5:45 a.m. in Cancun. We ate breakfast, updated our financial records from the day before, and then cleaned up and shaved. We had spent the night in the camper in front of Antoliano's house. Antoliano is a priest and the only minister in Cancun, therefore he is also the pastor of our little group there. We attended a service the night before in the home of Antoliano's son. Vicente Poot one of our evangelists (64 years old) in the church had met us there. We were planning to take him from Cancun to Motul for a short visit and then on to Mayapan.

A few minutes before 7:00 a.m. we went in to say good-bye to the family and get Vicente. After a prayer, numerous farewells, and handshakes, the three of us left and were on our way westward across the Peninsula of Yucatan. More than five hours later at 12:30 p.m. we arrived at the house of Roger Can in Motul. Roger (61 years old) is an Elder under the appointment of the General Church. He is the pastor of 3 locals (as of March 7, 1989) and has services somewhere nearly everyday of the week and sometimes twice a day. We also met Placido Koyoc Yam, our other Evangelist in Mexico. He pastors a strong local in Yobain and travels throughout the week to other congregations that have no Pastor. Roger's wife, Gumer, had prepared lunch for all of us, so we ate when we arrived. Immediately following lunch we had a meeting with these brethren to discuss some needs and make plans to meet those needs. We finished our business and left Motul at 3:50 p.m.

We traveled thru many small towns and villages before we arrived at our destination. Traveling this way is truly an experience, lots of turns on narrow roads, lots of people walking in the streets, wagons, bicycles, scores of buses, tractors pulling three axled trailers, and the worlds largest Coca-Cola trucks. Oh yes, there are the topes (Mexican speedbumps). Mexico truly comprehends the meaning of "stop and go" driving. They have mastered the art, only there is a slight accent to it. Its called stop and go! Bump! Driving! From the time we enter Mexico to the time we leave 9 1/2 weeks later we have had over 9000 miles of stop and go bump! However we did arrive at our destination at 6:30 p.m. - Mayapan.

Mayapan, in the heart of Maya land has one road going in and one going out. Its a 1 1/4 lane blacktop road. If you meet someone else driving on the road you must find a wide spot to allow passage. Most towns in the land of the Maya have Mayan names. Mayapan means flag of the Maya. Not far from here, a few kilometers, is the town of Mani. Old Mani was the capital of the Mayas at the time the Spanish arrived. Mani was the site of a great Mayan library that was destroyed in the 16th century by Bishop Diego de Landa and the black-robed priests of Spain. They killed every Mayan

who could read or write their language. Mani was also the place where Clarence and Angela Wheaton were shot at by people purportedly led by a Catholic priest.

Here in Mayapan the people speak mostly Maya and many of them make hammocks for a living. They make one to three hammocks a week and get about 6000 to 10,000 pesos (\$2.53 to \$4.22) for each. Mayapan is also the place of one of our churches. We are constructing a block building soon to be christened "La Iglesia de Cristo." At the moment they meet a few meters to the west in an old Mayan hut constructed of sticks and black corrugated tar paper.

We dropped Vicente off at the home of Filiberto, one of the Brothers there, and then we drove on and parked in the street near the Church. At about 7:00 p.m., we went to church for a service which consisted of several songs, prayers, preaching by Vicente, more songs and prayers. After the service was over, Don and I were asked to administer to several people. We had passed through Mayapan the week before and administered to more than 20 adults, children and babies after the service. This time it was only a few. After the service and a short visiting period we were invited to eat (Don, Vicente, and I) at Filiberto's home, so we hiked down to his house. We visited a short while and then after supper walked back to the camper parked at the church.

A young man about 14 years old accompanied us back to the camper. We visited a little as we walked. He was curious as all of our people there are about us and the Church in the United States. There are always a flurry of questions to answer: How old are you? When were you baptized? What do you do for a living? Are you married? How many children do you have? TWO (6 to 12 is more understandable to them)? How long does it take you to drive here? Is it cold in the United States (anything below 70 degrees F^o is cold to them)? Are there jobs there?

While we walked along my attention was drawn to the muffled noises of the community around us. In Mexico there are many sights, sounds, and aromas foreign to our experiences. Most city streets are filled with the confusion of masses of people coming and going, trucks, buses, and taxis with inadequate mufflers, street vendors selling prepared food and produce, businessmen and beggars, but here in Mayapan its dark. There are no vehicles on the road and only a few teenagers wandering on the streets. It's quiet. We walk past the homes and can hear family conversations, televisions and radios playing, and dogs barking here and there around the town. Someday this could all change if they widen the road and make it go somewhere.

We arrived at the camper and said goodbye to our young friend. We will see him tomorrow, because tomorrow is the day we are going to spend in Mayapan. We readied ourselves for bed and Don offered the evening prayer. END OF DAY ONE.

February 9, 1989

We slept in until 7:00 a.m. We ate oatmeal and began to study for classes that we were to give the following Sunday.

In a few minutes a man named Bacilio brought us some hot milk and crackers for breakfast. Don studied until 10:00 a.m. when he was called away to a meeting at the church. He talked to a man that was contemplating baptism. I stayed behind this time until 11:30 to continue preparing my lesson. At 11:30 Don returned to roust me out for some visiting in Mayapan.

It is hard to explain the feelings that I have on such days. We visited in the homes of about 6 families before the noon meal. Visiting in Yucatan brings you face to face with the manner of life of the poor and meek of this world. Most of the homes we stopped in had one or more members of the family living there that were members of our church or attend regularly. There are always small barefoot children running about. More often than not at least one sick or afflicted person is in the home. That was one of the primary reasons for our visits today, to see the sick. We started off with Vicente, Don and myself, accompanied by six young men: Basilio, Marcilino, Filiberto, Galo, Angel, and German (German's testimony appeared in the Path Lights column last month -Editor) all concerned for the work of the Gospel.

When we approached a home, one of the young men who knows the family well or is related to them will enter the gate and announce our visit as he walks in (there are no doorbells). The rest of us wait until we are invited to come in the yard. When the residents come out they always invite you into their home and then offer a chair or a hammock to rest in. We all shake hands and exchange salutations all around. Then we talk a little. Vicente will say that we have come to pray for the household and he usually will give a little 2 minute sermon or testimony. If they are not members or don't attend he will announce the hour of the services tonight and invite them to come (they usually do). Then he will ask one of us to offer a prayer for their home and their problems. Sometimes we sing a song or two and often we administer to some sick person there.

I recall one time in particular when we administered to an old woman who had a crippling case of arthritis. Vicente explained the ordinance of the laying on of hands and gently held the old woman's hand while testifying to her of God's love and power to help. Vicente has suffered in his life and understands how to minister to others who are suffering.

Often in towns like Mayapan our brothers do most of the talking because many don't understand Spanish. We are able to understand the context of many discussions that relate to the gospel because the Mayas have adopted the use of many Spanish words. They change the accent and add a vowel here and there to make them sound like Maya. After we administered to this woman, everyone files by her hammock to wish her well and give her a few pesos to help her with needs (she can't work anymore). There is another round of hand shaking and departing blessings and then we leave for another home. Outside we enter the street again. To the left, half a dozen little pigs scurry up the road. There are turkeys and chickens to the right scratching for food. There are dogs and cats everywhere hunting for scraps. Most of these streets are only suitable for foot traffic

and the animals that inhabit them. They are too rough for bicycles because of the huge rock formations. One must always watch where he steps! Such a land of contrasts: Sweet spirit of love to harsh realities of life, these all live side by side in Mayapan. When walking down the streets of this town I call out to the Heavenly Father to send his angels to walk these streets and knock on these doors. They would be welcome here and would not need to knock twice to enter their homes.

Its time for lunch now and we're off to the home of Basilio for some soup and tortillas. We arrive at his home and Basilio points to the right where his two horses are tied up to a tree and a pig with a few other animals are in the yard (these are all indications of his hard work and success). When inside we had the usual round of handshakes and salutations for the ladies of the house. Often we don't know who is married to whom until we visit in their homes, because they usually never sit with one another in church. They called us to the dinner table and Don looked around for a place to put his hat. He found none, so he tied his hat to a rope that was hanging from the ceiling. They all thought that was quite amusing. Our people find much to smile and laugh about in everyday life.

There weren't enough chairs to go around so they gave them to Don and I, but we stood also because no one else had a chair. Eight of us all stood around a table that was about two by four feet. After the prayer we began to eat. The table was set with 8 bowls of chicken noodle soup, 2 stacks of warm totillas to spoon the contents of the soup up with, and one glass of water in case anyone needed a drink. There is an art to eating with a tortilla, someday I hope to learn it.

After lunch Vicente said that there were 3 more homes to visit. We visited 6 and then he said again that now we would just visit 3 more homes. We called his attention to the fact that he had said that 6 houses ago. We all had a big laugh and Filiberto said that it was time to go to his house and have a cold drink, because it was starting to get hot out in the afternoon sun. While we sipped our Cokes they talked about Vicente's habit of making such statements. However, in Mayapan he is loved and pampered and fed. They listen with respect to his words, to the man that is always ready to visit just three more houses or just one more family. You see, he has never met a stranger, only prospective family members.

After our Cokes the three more houses turned into six houses. That day we walked all over Mayapan and met new people at every turn. Everyone Vicente saw standing still he stopped and talked to. It was now late afternoon and so we all broke up and went our separate ways.

Don and I returned to the camper to rest and study a little. I finished my lesson for next Sunday and then we walked back to Filiberto's for supper. After eating we all went to church. The service was similar to most services, lots of songs, several prayers and then Don preached. This sermon was a little different for Mayapan, because Don did not use an interpreter. It was the first time that someone didn't translate his Spanish into Maya. Vicente told them that they would be able to understand his sermon because they understood some Spanish and the Spirit would help them understand the rest.

After church was over we administered to a little girl, two babies, a man and a woman. Then we were asked to walk up the road and administer to two more sick people, members of the family of someone who regularly attends church. We said our goodbys to a small multitude and then consented to give a ride to an old couple just up the road a ways. However the couple quickly turned into a group of 15. We had quite a little joy ride. Everyone seemed to enjoy it.

We said goodbye one last time and then headed off to Merida. We stopped outside of town to make some tea and get out some cookies for our journey to Merida. It was quite a solemn occasion for us because it was our last batch of homemade cookies from the States. It really gets dark at night in Yucatan when the moon isn't shining and you are far away from the larger cities. As Don would say, "its darker than the inside of my pocket."

84 miles and 2 1/2 hours later we arrived in Merida at 1:15 a.m., in a trailer park that has hot water showers, toilets, and corrugated sinks to wash your clothes in. What time is it? I don't know. What day is it? Friday I think. Who's turn is it to say the prayer? Mine I think.

Tommorrow we will have to get up early and wash our clothes, take a shower, go to town, buy groceries, get water, clean the truck and the camper, get some exercise, shower again, fix a nice meal and study or read until bedtime. END OF DAY TWO.

YOU AND I

Population of the U.S.A. —	260,000,000
People over 60 years old —	95,000,000
People left to work —	165,000,000
People under 21 —	65,000,000
People working for Fed. Gov't —	30,000,000
People left to work —	70,000,000
People in Armed Forces —	18,000,000

People in State & Local Gov't —	22,000,000
People left to work —	30,000,000
Bums & others who won't work —	22,000,000
People in jail —	7,999,098
People left to work —	2

Two, only two! You and I . . . and you better get a wiggle on 'cause I am getting pretty doggone tired of doing this work alone!

D.W. Housknecht

REPORT FROM THE MOGOLLON LOCAL

(Payson, Arizona)

Hello at last from your brothers and sisters in Payson, Arizona. This is our first report to the Zion's Advocate so we have much to share with you.

We started our local in Payson in December of 1988. At that time we did not nominate a reporter. We have been slow getting started in this matter but pray to be diligent in the future. I know how much I enjoy reading news about the other Locals.

Even though many of us have not met, we have a common bond. We must pray for one another and encourage each other to endure all trials. Our local is small like so many others, yet I know the Lord's work is not finished. Payson is between Phoenix and Show Low, Arizona. It's a 2 hour drive either way. We have services twice a month at Elmer and Betty Brown's house and once a month the ministry drives all the way to Show Low to hold a service there. We are so very blessed to have many of our Phoenix members come to Payson often and worship with us. Also many of our brothers and sisters have come many

times to our services in Show Low. This is a long drive for one day and is to me a living sacrifice and we love them for it.

Debbie Vogel and Debbie Brown take turns teaching our little ones Sunday School in Payson. What a gift they have, but the hardest job they have is trying to teach us older ones to sing! We have had so many wonderful sermons and some mighty blessings. Elmer had a tumor that the Lord totally took away. I know the Lord is in every service to strengthen and mend, refresh and give hope.

I would like to say to each small local today, enjoy one another, wait on the Lord to draw more hearts, cherish your walk with God and let no trial take your peace and trust away.

Your Sister in Christ,
Kathy Cloyd
P.O. Box 1915
Show Low, Arizona 85901



TRI-STATE REUNION NOTICE

The Tri-State Reunion will be held at the Whitewater State Park by Altura, Minnesota, from September 1 (2:00 P.M.) through 4 (10:00 A.M.).

Lodging and all services will be at the indoor group camp. All motor vehicles used within the park must have a current state park motor vehicle permit. The cost of a two day permit is \$3.25.

The cabins at the group camp have bunk beds with mattresses. Those who come must provide their own bedding (sleeping bag).

For more information, please contact:

Merlin Eddy
12115 Rich Valley Blvd.
Rosemount, Mn 55068
612-450-1939

Please plan to come . . . it's not as far as you think! We have experienced a spiritual feast each year and are praying (along with you) for more of the same this year -- but we need you there!

Editor's Note

In defense of your mail service, which you may be wondering about lately, please be advised that the July issue of Zion's Advocate was a full month late getting ready and this August issue was not mailed until August 16.

I hope to have this publication back on schedule by the September issue -- please be patient.

Thanks!

G.H.

CHURCH OF CHRIST CONFERENCES

The 1990 Ministers' Conference (general membership) for the Church of Christ will commence Sunday, April 1. The business sessions will start at 9:00 A.M., Monday, April 2. A Solemn Assembly will be held prior to the conference, March 30 and 31.

The 1990 Ministers' Conference (priesthood membership) of the Church of Christ will be held Wednesday, Thursday and Friday, August 15 through 17 at Independence, Missouri.

CHURCH OF CHRIST PUBLICATIONS

Send all orders to the Church of Christ, P.O. Box 472, Independence, Missouri 64051-0472

Price Each

Zion's Advocate Subscription Rate:	
Members (optional)	\$4.00
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The balance of these General Church Publications are free of charge:

- A Brief History of the Church of Christ
- The Principles of the Gospel - Faith & Repentance
- The Principles of the Gospel - Laying on of Hands
- The Principles of the Gospel - Baptism
- The Latter Day Restoration
- Apostasy or Succession, Which?
- The Book of Mormon (tract)
- Articles of Faith & Practice of the Church of Christ
- Articles of Faith & Practice (Spanish)
- Article #9 Amplified: Bible & Book of Mormon
- Article #20 Amplified: Marriage
- Sermonettes on the Teachings of Jesus
- What the Church teaches about Matrimony (Spanish)
- Mighty Acts of the Ages (Spanish)
- Priesthood - Divine Authority
- Why? (Amplifies absence of a "First Presidency" in Scripture)
- A Synopsis (Compares beliefs of 3 Restoration churches)
- First Presidency or First Apostles?
- Marriage for Time and Eternity? - A Fallacy
- Baptism for the Dead? - A Fallacy
- Zion and the Temple of the Lord

NOTE: Donations accepted to cover postage & printing costs.
(Multiple copies available: 6-\$.50 / 100-\$.85 plus postage)

Sunday School Materials

Send orders for SS Materials to Becky Sheldon, 31607 E. Major Rd, Grain Valley, Mo 64029. All materials are free of charge to members of the Church of Christ except as noted. Donations accepted to cover postage.

- Church History for Juniors - Includes a Teachers Guide
- The Book in the Stone Box - About the Book of Mormon
- Bible Stories to Grow By - 52 lessons about God and Jesus for ages 5-7;
Free to local Sunday Schools only.
- Jesus' Life and Teachings - 4 quarterlies for ages 8-10
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● **Slide Programs with Taped Narration**

Specify program(s) wanted, anticipated dates of use, and the make of your projector. Slide projectors and tape players are not provided except in the Independence or Phoenix areas.

Allow adequate advance time for handling and shipping, and for your own preview of the programs. For more information on these slide/tape programs, see the March 1984 issue of the Zion's Advocate, page 47. To order a slide program, write to Gary Housknecht, 11308 E. 78th St, Raytown, Mo 64138.

Mexico, Land of Contrast (39 minutes) — Illustrates how modern archeological finds in the Americas lend credence to the Book of Mormon and the story it tells of the continents' former inhabitants.

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PRIESTHOOD VISITATION

If you or someone you know (member or non-member) would like to be visited by a member of the Priesthood of the Church of Christ, please call or write to the Council of Apostles at Church Headquarters in Independence, Missouri. The phone number and address are listed on the inside front cover.